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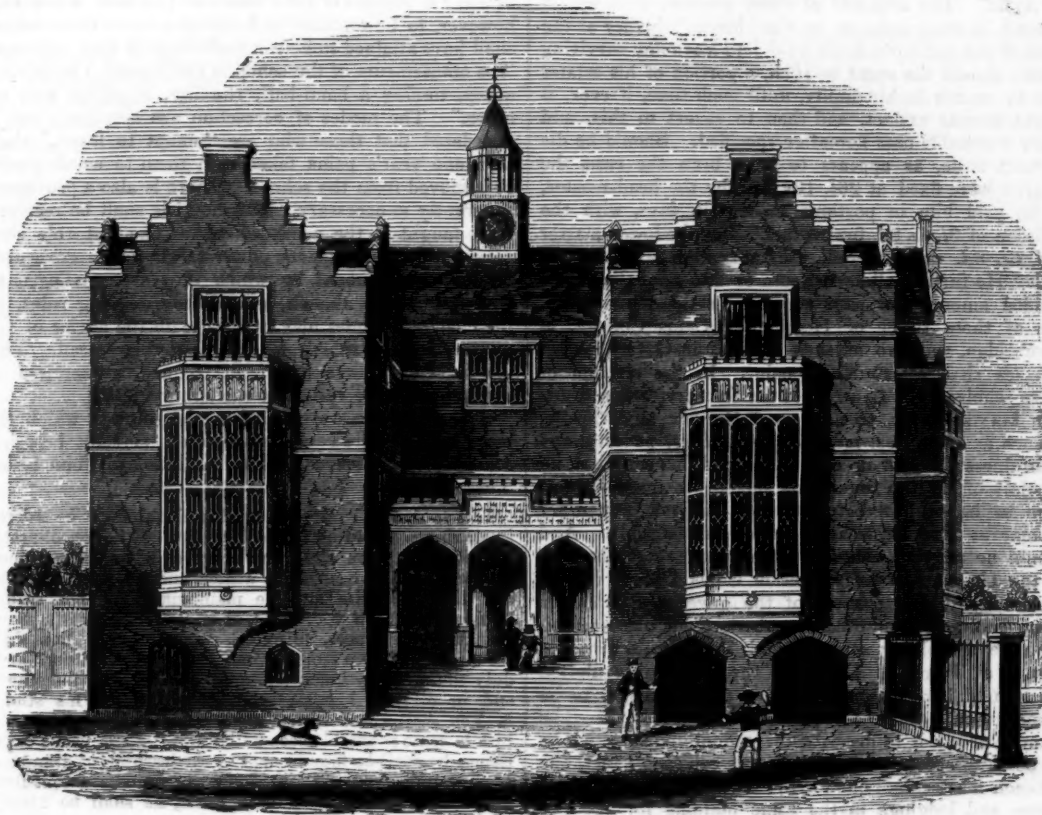
MAY



13TH, 1843

PRICE
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HISTORICAL NOTICE OF HARROW SCHOOL.



THE SCHOOL-HOUSE, FROM THE PLAY-GROUND.

I.

HARROW ON THE HILL is one of the most celebrated and frequented public seminaries of classical learning in the kingdom. From its elevated situation it commands a series of rich and varied prospects almost unrivalled. The hill on which the village of Harrow is built, rises singly out of an extensive fertile vale: the form of this hill is remarkable—the brow is considerably depressed in the centre, and rises into two very conspicuous eminences at the extremes. The old approach from London ascends the more southerly of these eminences. That towards the north is crowned by the church, the spire of which is a very prominent object through Middlesex, and some of the counties adjoining.

The village, which is chiefly supported by the school, lies immediately below the church, from which the street descends in a southerly direction. The school is on the same eminence with the church, and a little below it to the south. It was founded in the year 1571, by **JOHN LYON**, a wealthy yeoman of Harrow, who on the 19th of February obtained Letters Patent, and a Royal Charter from Queen Elizabeth, recognising his foundation, and certain statutes which he was empowered to draw up for the regulation of his establishment; at the same time constituting six trustees of his property a

body corporate, themselves and their successors, by election among themselves, for ever, under the title of "The Keepers and Governors of the Schoole called, and to bee called **THE FREE GRAMMAR SCHOOLE OF JOHN LYON**, in the village of Harrow upon the Hill, in the Countye of Middlesex." The charter conferred upon the governors the rights usually attached to bodies corporate, and guaranteed such dispositions as the founder should subsequently make. It also provided that in case of death or default of any of the six governors, the Bishop of London was to have the power of appointing fit persons within the parish. The governors were also empowered to choose a proper master or usher of the said school.

Nearly twenty years elapsed after the date of this charter before any building was erected, or statutes propounded for the future government of the school; but on the 18th January, 1590, the pious and benevolent founder, two years before his death, issued a very curious document containing his "orders, statutes, and rules," for the government of his school, the most material points of which are contained in the following abstract.

He requires the governors to meet annually in the school-house, even before his death, should such a

building be completed before that event; but if not so erected, they are to meet within a short space after his death, and that of Johan his wife. He proceeds to direct the governors to select two of their body to act as surveyors; he specifies their duties, and enters into a minute detail of the manner in which the accounts shall be kept and preserved. They are next required, within one half year after the decease of himself, and his wife, to proceed to the election of a schoolmaster and usher; the former to be "on no account below the degree of Master of Arts;" or the latter "under that of a Bachelor of Arts." The stipends of these masters were left to depend, in some measure, on the chance, whether at the time of the testator's death he should leave any surviving issue; should the event be such, a portion of his estates was to remain in his family, until such time, if ever, it might become extinct, and then to revert to this, and other charitable uses hereafter specified. Should he die without issue, as appears to have been the case, the salaries were fixed at 26*l.* 13*s.* 4*d.* for the head-master, to be paid him in portions on certain days, with the addition of 3*l.* 6*s.* 8*d.* for his fuel. For the lower-master 13*l.* 6*s.* 8*d.* was ordered, with a similar provision for fuel. He further allots the sum of 20*l.* annually, to be divided among four poor scholars in the Universities, two of them to be of Gonville, or Caius College, in Cambridge, and two of such colleges in Oxford, as his trustees shall afterwards appoint. In the election of these scholars Mr. Lyon gives the first preference to his own kin; secondly, to natives of Harrow; and thirdly, to such as are "most meet for towardness, poverty, and painfulness." And in case it should happen that no scholars of his own foundation should possess the requisites to be preferred to these exhibitions, any other scholar at Harrow School is declared eligible. And should no scholar whatever be produced fit to be sent to the University, the master of Caius College is empowered with the consent of the governors to confer these emoluments on other members of his own society; the time of holding such stipend being limited to the term of eight years. To each of the governors is allotted the sum of 13*s.* 4*d.* annually, and a similar sum to be expended on a dinner for them at their meetings. The founder proceeds to describe the school-house, which he purposes to erect, to consist of three cellars for fuel, one for each master, and one for the scholars; a school-room above, and lodgings in the same building for the two masters; ordering that in case he should die without completing this design, 300*l.* should be levied on his estates, for that purpose, by the governors, immediately after his decease. The trustees are enjoined on the occurrence of vacancies in their own body to elect successors within twenty days; and in case of disagreements between them, the Archbishop of Canterbury for the time being is nominated a visitor to decide all questions and controversies.

Mr. Lyon also prepared rules to be observed in the ordering of the school. They are drawn up with precision, and express clearly the founder's intention with respect to the system to be pursued at his school. They direct that—

The schoolmaster may receive, over and above the youth of the inhabitants within the parish, so many foreigners as the whole number may be well taught and applied, and the place can conveniently contain, by the judgment and discretion of the governors. And of the foreigners, he may take such stipends and wages as he can get, except that they be of the kindred of John Lyon the founder; so that he take pains with all indifferently, as well of the parish as foreigners, as well of poor as of rich; but the discretion of the governors shall be looked to that he do.

The rules which regulate the hours of attendance require that prayers shall be distinctly read by some scholar, appointed by the master, the first thing in the morning after the scholars are assembled, and the last thing before they depart. There are nine clauses which

detail the books that shall be read, and the exercises which shall be performed by the boys, as also their divisions into classes. The books enumerated include some of the best Latin verse and prose writers; some of the Greek orators and historians, but no Greek poet except Hesiod. Some of the books mentioned have long since become obsolete, either as vehicles of instruction or amusement. Latin verses and themes are enjoined as the written exercises, and the scholars are required to be initiated in the elements of Latin versification very early. No English book is mentioned except the prayers of the Church of England, which are, however, to be repeated in Latin as soon as the scholars shall have attained sufficient proficiency in that language. The amusements of the scholars are limited "to driving a top, tossing a hand-ball, running, shooting, and no other." The modes of correction are specified; and it is ordered that those who are "unapt to learn," shall after one year's pains taken with them to small profit, be removed from the school. There is also a provision, apparently unnecessary, "that no girls shall be received to be taught in the same school." The last rule conveys a wide discretionary power to all future governors of the establishment by which they are privileged to amend, alter, or abolish, any of the foregoing rules, as the change of times may require, with the advice of the master, and to substitute others in their stead. This discretionary power has been frequently exercised to accommodate the system to modern manners.

Five articles are appended to the statutes, which the master is required to recite to all persons bringing scholars to be received on the foundation of John Lyon. These are:—

1. You shall submit your child in all things, to be ordered in all things according to the discretion of the schoolmaster or usher.
2. You shall find your child sufficient paper, ink, pens, books, candles for winter, and all other things at any time requisite for the maintenance of his study.
3. You shall allow your child, at all times, bow-shafts, bow-strings, and a bracer, to exercise shooting.
4. You shall see diligently, from time to time, that your child shall keep duly the ordinary hours and times in coming to the school, and in diligent keeping and continuing of his study.
5. You shall be content to receive your child, and to put him to some profitable occupation, if, after one year's experience, he shall be found unapt to the learning of grammar. If your child shall use, at sundry times, to be absent from school, unless by reason of sickness, he shall be utterly banished from the school.

Such is the foundation of John Lyon, but of John Lyon himself little is known. He appears to have acquired his property chiefly by his own industry, and to have devoted a portion of it annually, to the education of poor children. He died in 1592, and is buried in the nave of the church of Harrow. On the gravestone is a figure of the deceased in brass, and the following inscription:—

Here lyeth buried the bodye of John Lyon, late of Preston in this parish, yeoman, deceased the 11th day of October, in the yeare of our Lord 1592, who hath founded a free grammar-schoole in the parish, to have continuance for ever; and for maintenance thereof, and for releaffe of the poore, and of some poore schollers in the universities, repairinge of highwayes, and other good and charitable uses, hath made conveyance of lands of good value to a corporation granted for that purpose. Prayers be to the Authour of all goodness, who makes us myndful to follow his good example.

This neglected monument continued to be the only memorial of the founder, until the year 1813, when some noblemen and gentlemen, who had been educated at Harrow, subscribed for the erection of a monument, to which Dr. Parr contributed an eloquent Latin inscription.

Up to a comparatively recent period, the school buildings were for the most part of a very homely character. The school-house was completed about three

years after the founder's decease; it was a substantial and somewhat lofty brick building, standing in a gravel court, nearly at the summit of the hill. On the roof was a lion rampant, supporting a vane, an armorial device of the founder, or rebus of his name. The old school-room has been described thus:—

It is about fifty feet in length, by twenty-one wide, and the height of very good proportion to the area. The walls are wainscoted with oak to about one half of their elevation, above which are large heavy square windows, such as are not unfrequently seen in the better sort of yeomen's houses built about the time of Elizabeth, where the compartments are formed not of stone but thick timber. The height of the windows causes a gloomy appearance in the room, which has indeed little claim to attention, but the uses to which it is consecrated. Not only is the oaken wainscot covered with the carved names of some generations, but even the plastered walls above, are smeared with less durable memorials of their names and dates. It would seem that these simple records are held in greater veneration here than elsewhere, as many years must have elapsed since the interior of the building was profaned by paint or whitewash.

The time at which the masters ceased to occupy the rooms, originally intended for them, is not well ascertained; they must have been very inconvenient, and were soon relinquished for a more commodious abode. In 1670, some allowance was made to the master by the governors, for a house. In 1672, a house belonging to the trust was finally made over to him and his successors. This house is situated nearly in the middle of the small street of the village, on the eastern side; but it has received so many additions and alterations, under its various possessors, as to retain few or no traces of its original form. The Rev. Dr. Butler, during his head mastership, is said to have expended no less than 10,000*l.*, on this house. In October, 1838, the buildings were injured by a destructive fire; the loss was considerable, but insured, it is said, to the full amount. From the gardens of the master's house, and the apartments facing them, a most magnificent view is obtained, which includes the spires and elevated buildings of the metropolis. On the entrance porch to the master's house are two shields, the one bearing the lion rampant; the other two arrows crossed, a very old device of this school, originating in the practice of archery here. The same devices are repeated in the interior of the dwelling. The cross arrows are stamped on the exterior of all books given as prizes to the scholars.

MARRIAGE OF RUSSIAN VILLAGERS.

You must conjure up a church encircled by bearded villagers clad in sheep skins, their legs twisted round with straw, and gauntlets on their hands. While they wait the arrival of the bride and bridegroom, they interchange their usual demonstrations of good will, flouncing their arms round one another's shoulders, and beard to beard, each clumsy neighbour kissing the other with the most perfect regard. As the groundwork of this picture is snow, you may see them break off from these embraces, to whack their hands against their leathern sides, or fumble for their noses; or to leave the print of their skulls on the ground; crossing themselves at the same time with all their might and main, whenever it occurs to them that they are standing before a church. A dozen kibitkas, like large cradles, slide on their sledges up towards the porch, where the priest is placed to receive them, arrayed in his epitrachelion; when out *flump* the bride and bridegroom, trundling under the weight of their clothes, and followed by every relative they have on the face of the earth, except the father and mother of the bride, who stay at home to lament her loss. You may now fancy a forest in a storm; so many different coloured beards, wild and grisly, wave up and down, and so many arms fly in every direction, in all the energy of bowing, crossing, and hurrying towards the porch.—*Memoirs of the Princess Dashkoff.*

KING HENRY THE EIGHTH.

WHENEVER the council of the senate of Venice sent an ambassador to a foreign country in former times, they ordered him to study, and report to them upon the circumstances of the state to which he was sent, its geographical condition, population, wealth, and various relations, with all that he could learn of the personal characters, not only of the Sovereign, but of the principal members of his court.

The following was the description which Sebastiano Giustiniani, the Venetian resident in England in 1519, gave to the council of the Pregati, of the person and manners of King Henry the Eighth.

"His majesty is about twenty-nine years of age, as handsome as nature could form him, above any other Christian prince, handsomer by far than the king of France. He is exceeding fair; and as well proportioned in every part as it is possible. When he learned that the king of France wore a beard, he allowed his also to grow; which being somewhat red, has at present the appearance of being of gold. He is an excellent musician and composer; an admirable horseman and wrestler. He possesses a good knowledge of the French, Latin, and Spanish languages; and is very devout. On the days in which he goes to the chase he hears mass three times; but on other days he goes as often as five times. He has every day service in the queen's chamber at vespers and compline. He is uncommonly fond of the chase, and never indulges in this diversion without tiring eight or ten horses. These he has stationed at the different places where he purposes to stop. When one is fatigued he mounts another; and by the time he returns home they have been all used. He takes great delight in bowling, and it is the pleasantest sight in the world to see him engaged in this exercise, with his fair skin covered with a beautifully fine shirt. He plays with the hostages of France, and it is said that they sport from six to eight thousand ducats in a day. Affable and benign, he offends no one. He has often said to the ambassador, he wished that every one was content with his condition, 'We are content with our Islands.' He is very desirous of preserving peace; and possesses great wealth."

This seems the character to which Henry the Eighth was really entitled in his earlier years; and it is corroborated nowhere more frequently than in the letters of Erasmus and his friends. The business of the divorce seems to have first roused the more angry passions of his nature. Wolsey perceived and felt them, as we learn from the description of his master, which he gave in his last moments to Sir William Kyngeston.

"He is sure a prince of a royal courage, and hath a princely heart; and rather than he will either miss or want any part of his will or appetite, he will put the loss of one half of his realm in danger. For I assure you I have often kneeled before him in his privy chamber on my knees, the space of an hour or two, to persuade him from his will and appetite; but I could never bring to pass to dissuade him him therefrom. Therefore, Master Kingeston, if it chance hereafter you to be one of his privy counsell, as for your wisdom and other qualities ye are meet to be, I warn you to be well advised and assured what matters ye put in his head, for ye shall never put it out again."—*ELLIS's Original Letters.*

TASTE not from Fame's uncertain fountain
The peace-destroying streams that flow,
Nor from Ambition's dangerous mountain
Look down upon the world below.

The princely Pine, on hills exalted,
Whose lofty branches cleave the sky,
By winds long braved, at last assailed,
Is headlong whirled in dust to lie;

Whilst the mild Rose, more safely growing,
Low in its unassuming vale,
Amidst Retirement's shelter blowing,
Exchanges sweets with every gale.

J. G. COOPER.

EASY LESSONS ON REASONING.

LESSON IX.

§ 1. WE have now gone thro', in the way of a slight sketch, the *Analysis* of Reasoning. To analyse (as has been already explained) means to "take to pieces," so as to resolve anything into its *elements*, [or component-parts.] Thus a Chemist is said to "analyse" any compound substance that is before him, when he exhibits separately the simpler substances it is composed of, and resolves these again into their elements. And when, again, he *combines* these elements into their compounds, and those again, into further compounds—thus reversing the former process, (which is called the "analytical") he is said to be proceeding *synthetically*: the word "Synthesis"—which signifies "putting together,"—being the opposite of "Analysis."

Accordingly, it has been shown in the foregoing Lessons that every train of Argument being capable of being exhibited in a series of Syllogisms, a Syllogism contains three Propositions, and a Proposition, two Terms. And it has been shewn how "Common-terms" (which are indispensable for Reasoning) are obtained by means of Abstraction from Individual objects.

This analytical method is the best suited for the *first introduction* of any study to a learner; because he there sees, from the very beginning, the practical application of whatever is taught. But the opposite method—the *synthetical*—is the more convenient for *storing up* in the mind all that is to be remembered.

We shall therefore now go over great part of the same ground in a reversed order: merely *referring* to such things as have been already taught, and adding such further rules, and explanations of additional technical terms, as may be needed.

§ 2. The act of the mind in taking in the meaning of a Term, is called, in technical language, the act [or "operation"] of "Simple-apprehension;" that is, "*mere-apprehension*," [or "apprehension-only."] When a Proposition is stated—which consists, as we have seen, of two terms, one of which is affirmed or denied of the other,—the "operation" [or "act"] of the mind is technically called "Judgment." And the two Terms are described in technical language, as "compared" together, and as "agreeing" or as "disagreeing," according as you *affirm*, or *deny*, the one, of the other.

When from certain Judgments you proceed to another Judgment resulting from them,—that is, when you *infer* [or deduce] a Proposition from certain other Propositions—this "operation" is called "Reasoning," or "Argumentation," or (in the language of some writers) "Discourse."

And these are all the mental operations that we are at present concerned with.

Each of these Operations is liable to a corresponding defect; namely, "Simple-apprehension" to *indistinctness*, "Judgment," to *falsity*, and "Reasoning" to *inconclusiveness*; [or fallaciousness.] And it is desirable to avail ourselves of any rules and cautions as to the employment of language, that may serve to guard against these defects, to the utmost degree that is possible:—in other words, to guard, by the best rules we can frame, against Terms not conveying a distinct meaning;—against *false Propositions* mistaken for true;—and against *apparent-arguments* [or "Fallacies;" or "Sophisms"] which are in reality *inconclusive*, tho' likely to be mistaken for real [valid] arguments.

And such a System of Rules*, based on a scientific view of the Reasoning-process, and of everything connected with it, is what the ancient Greeks, among whom it originated, called the "Dialectic-art;" from a word signifying to "discourse on," or "discuss" a subject.

* You are to observe that a Science, properly, consists of *general truths* that are to be known: an Art, of *practical rules* for something that is to be done.

§ 3. You are to observe however two important distinctions in reference to the above-mentioned defects: 1st you are to remember that which *is, really*, a Term, may be *indistinctly* apprehended by the person employing it, or by his hearer; and so also, a Proposition which is *false*, is not the less a *real Proposition*: but, on the other hand, any expression or statement which does not really *prove* anything, is *not, really*, an Argument at all, tho' it may be brought forward and passed off as such.

2dly it is to be remembered that (as it is evident from what has been just said) no rules can be devised that will *equally* guard against *all three* of the above-mentioned defects.

To arrive at a distinct apprehension of everything that may be expressed by any Term whatever, and again, to ascertain the truth or falsity of every conceivable Proposition, is manifestly beyond the reach of any system of rules. But on the other hand, it *is* possible to exhibit any pretended Argument whatever in such a form as to be able to *pronounce decisively* on its validity or its fallaciousness.

So that the *last* of the three defects alluded to (tho' not, the two former) may be *directly* and *completely* obviated by the application of suitable rules. But the other two defects can be guarded against (as will presently be shewn) only *indirectly*, and to a certain degree.

In other words, rules may be framed that will enable us to decide, what is, or is not, *really* a "Term,"—really, a "Proposition,"—or really, an "Argument:" and to do this, is to guard *completely* against the defect of *inconclusiveness*; since nothing that is inconclusive, is, really, an "Argument;" though that may be *really* a "Term," of which you do not *distinctly* apprehend the meaning; and that which is *really* a "Proposition," may be a *false* Proposition.

§ 4. When two Terms are brought together (or "compared," as some express it) as Subject and Predicate of a Proposition, they are (as was above remarked) described in technical language, as "agreeing" or "disagreeing," according as the one is *affirmed* or *denied*, of the other.

This "agreement," however, does not (you are to observe) mean *coincidence*; [or that the two terms are "equivalent"] for when I say "Every X is Y," or "Every Sheep is a ruminant-animal," this does not mean "X is *equivalent* to Y"; [or "X" and "Y" are terms of *equal extent*] indeed we know that "ruminant-animal" is in fact a term of greater extent than "Sheep"; including several other species besides. We only mean to assert that it is a Class [or Predicable] *comprehending under it*, at least, the term "Sheep"; but whether it does or does not comprehend anything else besides, the proposition before us *does not declare*.

Hence it is that (as was formerly explained) the Predicate of an *Affirmative*-proposition is considered as *undistributed*: the Subject being compared with *part* at least of the Predicate, and asserted to "agree" with it; but whether there be, or be not, any other part of the Predicate which does *not* agree with that Subject, is not *declared* in the proposition itself.

There are, it is to be observed, two *apparent* exceptions to this rule; 1st the case of a Proposition which gives a *Definition* of anything; as when I say "a triangle is a three-sided figure"; which would not be a correct *definition*, unless it were also true that "a three-sided figure is a triangle: and 2ly by the case of an affirmative-Proposition where both terms are *singular*, and denote of course one and the same Individual; as "Ishmael was the first-born of Abraham."

In both these cases the Subject and Predicate are, in each proposition, what are called "convertible" [or "equivalent"] terms. But then, to assert or imply both that a certain affirmative-proposition is *true*, and also that its terms are *equivalent*, is to

make (as was formerly remarked) not merely *one*, but *two* assertions.

Now if I am understood to mean not only that it is true that "a triangle is a three-sided figure" but also that *this is the definition* of a "triangle," then, I am understood as making two assertions; that not only "every triangle is a three-sided figure," but also that "every three-sided figure is a triangle." But this is understood not from the *Proposition* itself, looking to the *form of expression alone*, but from what we know, or think, respecting the *sense of the Terms* themselves, or from what we suppose the speaker to have intended by those Terms. For, all that is implied in the *mere form* of an affirmative-proposition,—as "X is Y"—is simply that *some part at least* of the term "Y" (whatever that Symbol may stand for,) is pronounced to agree with the term "X."

§ 5. And a like explanation will apply in the other case also. If I understand from the *sense of the terms* in some affirmative-proposition, that the Subject and the Predicate are each a Singular-term, (denoting, of course, one and the same individual)—as "Ishmael was the first-born of Abraham," then I understand, as implied by the *meaning of the words* (tho' not, by the *form of the Proposition*) another proposition also; namely, that "the first-born of Abraham was Ishmael." In short, it is from my knowledge of the sense of the terms themselves that I understand them to be "convertible" [or equivalent] terms. For you may observe that a Singular-term must, from its own nature, correspond to a *Common term taken universally*, [or "*distributed*"] inasmuch as it *cannot but* stand for the *whole* (not merely some part) of that which it denotes.

In such cases as the above then, that which is *expressed as one* proposition, is so understood from the meaning of the words as in reality to *imply two*. And there is therefore no real exception to the rule, that an Affirmative-proposition does not, *by the form of the expression*, distribute its Predicate.

§ 6. That which pronounces the *agreement* or *disagreement* of the two Terms of a Proposition [or which makes it *affirmative* or *negative*] is called, as has been above said, the "Copula." And this is always, in sense, either "is" or "is not." For every *Verb*, except what is called the "Substantive-verb" to "be," contains something more than a bare assertion of the agreement or disagreement of two terms. It always contains in it the Predicate (or part of the Predicate) also.

Thus, the proposition "it rains" (which in Latin would be expressed by the single word "pluit") is resolved into "Rain-is-falling;" or in some such way.

"John owes William a pound," is resolved into "John—
is—owing [or indebted to] William, a pound," And so in all such cases.

Sometimes, indeed even the substantive-verb itself is both Copula and Predicate; namely where *existence alone* is affirmed or denied; as "God is;" "one of Jacob's sons is not;" in which cases "existing" is the Predicate.

You are to observe that the Copula has in itself no relation to *time*. If therefore any other *tense* besides the *Present*, of the Substantive-verb, is used, it is to be understood as the same in sense with the *Present*, as far as the *assertion* is concerned; the difference of tense being regarded (as well as the *person* and *number*) merely as a matter of grammatical propriety: unless it be where the circumstance of *time* really does affect the sense of the proposition. And then, this circumstance is to be regarded as part of one of the *Terms*; as, "this man *was* honest;" that is, "he is one *formerly-honest*." In such a case, an emphasis, with a peculiar tone, is laid on the word "*was*."

An *Infinitive*, you are to observe, is not a *Verb*, (since it can contain no affirmation or denial) but a verbal-noun-substantive. And a *Participle* again, is a verbal-adjective.

A Participle, or any other Adjective, may be made a *Predicate*, but not (by itself) a Subject of a proposition; as "this grass is green," "that grass is mown."

An *Infinitive*, tho' generally placed (in English) at the end of a sentence, is almost always (when it is by itself a Term) the *Subject*; as "I like to ride;" that is,

Sub. Pred.
"To ride" [or "riding"] is—a thing I like."

And observe that there is, in English, an *Infinitive* in "*ing*," the same in sound with the Participle, but different in sense. When I say "Riding" [or "to ride"] is pleasant," and again "that man is riding," in the former sentence the word "riding" is a Substantive, and is the Subject; in the latter it is an Adjective [Participle] and is the Predicate.

One *Infinitive* however is sometimes predicated of another *Infinitive*; as, "seeing is believing;" "not to advance is to fall back;" "to be born is not to be perfected."

§ 7. A Term may consist (as was formerly explained) of one word, or of several. And care must be taken, when you are examining a proposition, not to mistake for one of its Terms a word which tho' it *might* have been used as a Term, is, in *that proposition*, only a part of a Term. Thus, in one of the above examples, the word "pound" is not one of the Terms, but only a part of the Term "owing a pound to William." A *description* of some object will sometimes occupy a page or two, and yet be only the Predicate of a single Proposition.

You are to observe also that one single sentence will often imply what may be regarded as several distinct Propositions; each indeed implying the *truth* of the others, but having their Terms different, according as we understand the *drift*, (as it is called) or design of what is uttered: that is according to what we understand the person to be *speaking* of, (which is the Subject) and what it is that he says [predicates] of it.

Thus "He—did not—design—your—death;" may be regarded as any one of at least four different propositions. If (No 1) the word "He" be marked by emphasis in speaking, or by Italics, it will be understood as the Predicate; and the drift of the sentence will be that "whoever else may have designed your death, it was not *he*;" if the emphasis fall on No 2, the Predicate will be "designing," [or "by design"] and the drift of the sentence will be that, "tho' he may have endangered your life, it was not by *design*;" and so with the rest.

You should endeavour therefore so to express yourself as to make it clearly understood not only what is the meaning of *each word* you employ, but also what is the *general drift of the whole sentence*; in short, what is the Subject of your Proposition, and what it is that you say of it. And as far as you can, you should make this clear by the *structure* of each sentence, without resorting to the expedient of *italics* or under-scoring oftener than is unavoidable.

There is frequently a great advantage, towards such clearness, gained, by the English word "it" in that sense in which it stands (not as the *neuter* pronoun, answering to "He" and "She," but) as the *representative of the Subject* of a Proposition, of whatever Gender or Number; so as to allow the Subject itself to be placed last: as—

Subj. Cop. Pred. Subj.
"It—is not—he—that had this design:"

or again—

Subj. Cop. Pred. Subj.
"It—is not—by design—that he did this," &c.

ORGANS OF VOICE IN BIRDS.

THE striking difference existing between the organs of voice of birds and other animals, may, perhaps, be best explained by comparing them with the organs of sound in the human species. We utter sounds, and speak through a certain tube, communicating from the mouth to the lungs, called the trachea, or windpipe, which is furnished with very beautiful contrivances for the purposes of sound. In like manner birds are provided with windpipes; but, unlike men and animals, they have a double set of instruments, if they may be so called, one at the upper, and the other at the lower end of the windpipe; and as it is in the lower part of the windpipe chiefly that the peculiar contrivance for uttering sounds is to be found, which may be compared to a clarinet, or similar musical instrument, it so happens, strange to say, that a bird might utter notes after his head was cut off. It is astonishing what powers and varieties of note this simple pipe is capable of producing. A good deal depends on the construction of the windpipe itself; and several, as in the duck tribe, are very curiously formed. It usually consists of a straight tube, of a stiff horny character, sometimes of uniform diameter throughout, at other times gradually swelling towards the middle, or with roundish enlarged cavities, as in the tufted and golden-eyed ducks, though these enlargements are more frequently at the end of the tube.

It would be needless to dwell upon the infinite variety of notes of birds; but a few of the most striking deserve notice. In this country we find indeed few peculiarities, but nevertheless there are some. Thus, everybody knows that jackdaws, starlings, and magpies, may be taught to speak words like parrots; but near a clergyman's house, in Northamptonshire, a blackbird was in the habit of crowing constantly, as accurately as a common cock, and nearly as loud. Perched upon the top of an ash-tree, it might be seen crowing away; occasionally in its natural song, but this only for a second or two; for it soon began again to crow; and when the cocks from a neighbouring poultry-yard answered it, the little bird seemed delighted, and as if it was trying to rival them in the shrillness of its note. It was supposed that it must have been bred near the spot, and learned the cry from hearing the cocks.

The goatsucker, nightjar, hawkmoth, or, as it is better known in many places, the wheel-bird, owing to its making a sound much resembling a spinning-wheel, is another bird not uncommon in this country during the summer months, frequenting heaths and commons. The best time to hear it is about dusk, when it may be cautiously approached, and discovered sitting with its head downwards, repeating, for a considerable time, its rough jarring cry. In foreign countries, however, there are birds possessing a far greater power of imitation. We need scarcely mention the mocking-bird of North America at the head of the list; so widely spread over the world is its character, not only having the power of imitating the note of every bird it hears, but also that of animals and other sounds. It can bark like a dog, mew like a cat; then all of a sudden make the exact noise of a trundling wheelbarrow; sometimes it will call the hens together by screaming like a wounded chicken; or entice the house-dog from the fireside by whistling for it in its master's well-known summons.

There is a species of crow in India (*Corvus leucophus*) which assembles in flocks of about twenty or thirty, in the recesses of forests, and whose note so exactly resembles the human voice in loud laughing, that a person, ignorant of the real cause, would fancy that a very merry party were close at hand.

There is also a species of skylark in India, whose powers of imitation are described as astonishing. One of these birds had so completely learned the wailing cry of a kite soaring in the air, that although the lark's cage was in room, and within a few feet of the listener, he could scarcely persuade himself that the cry he heard did not, in reality, proceed from a distant kite. They are taught by being carried daily to the fields and groves, in close-covered cages, and are so prized, that a fine, well instructed bird, has been known to sell for four pounds.

We have spoken of our English goatsucker; but there are many of this family never seen in our island, and far more interesting. In South America there are several sorts, whose notes are so singular, that the natives look upon them with a degree of awe and reverence, and will never kill them. They have received names from the different words they are supposed to speak, and absolutely

bewilder strangers on first arriving in those parts. Thus, one of the most common will alight close by the door, and, on a person's going out, will flit, and settle a few yards before him, crying out, "Who are you? who, who are you?" Another calls out, "Work away, work away, work away!" A third, in a mournful tone, says, "Willy come go; Willy, Willy, Willy come go!" While another, which is also a very common one, is known by the name of Whip-poor-Will, from constantly repeating these words. But the most extraordinary note yet remains to be mentioned, that of the campanero, or bell-bird, found in South America, and also in Africa (*Cotinga casunculata*.) A traveller in the first-mentioned country, speaks of it as never failing to attract the attention of a passenger, at a distance of even three miles, when it may be heard tolling, like a distant church-bell. When every other bird, during the heat of the day, has ceased to sing, and all nature is hushed in midnight silence, the campanero alone is heard. Its toll sounds, then a pause for a minute, then another toll, then another pause, and then a toll, and again a pause. In Africa, two travelling missionaries have given nearly the same account, but at somewhat greater length. They were journeying onwards, in the solitude of the wilderness, when the note of the campanero fell upon their ear. "'Listen,' said my companion, 'did not you hear a church bell?' We paused, and it tolled again; and so strong was the resemblance, that we could scarcely persuade ourselves that we did not hear the low and solemn sound of a distant passing bell. When all was silent, it came at intervals upon the ear, heavy and slow, like a death-toll; all again was then silent, and then again the bell-bird's note was borne upon the wind. We never seemed to approach it, but that deep, melancholy, distant, dream-like sound, still continued, at times, to haunt us like an omen of evil."

How the bell-bird utters this deep loud note is not known, though it is supposed that a fleshy protuberance on its head, which, when inflated with air, stands up like a horn, is, in some way, the cause; but the goat-suckers, in all probability, are indebted to their peculiar width of mouth and throat for this power of voice; for many other birds, in uttering loud notes, are observed to puff and swell out their throats in a very extraordinary manner. For instance, our little summer visitant and sweet songster, the blackcap, when warbling forth his finest notes, distends its throat in a wonderful degree, and those who have chanced to see a brown owl in the act of hooting, will have noticed that they swell up their throats to the size of a pigeon's egg. And persons, who have fine ears for music, have ascertained, by comparing their notes with a pitch-pipe, that their variations are according to certain rules; most of them hooting in a flat, though some of them went almost half a note below it. This strain upon the throat is sometimes carried to a pitch which endangers the bird's life. The bird-fanciers in London, who are in the habit of increasing the singing powers of birds to the utmost, by training them by high feeding, hot temperature of the rooms in which they are kept, and forced moulting, will often match one favourite goldfinch against another. They are put in small cages, with wooden backs, and placed near to, but so that they cannot see each other. They will then raise their shrill voices, and continue their vocal contest till one frequently drops off its perch, perfectly exhausted, and dies on the spot. This will even happen sometimes to birds in a wild state. In the garden of a gentleman in Sussex, a thrush had, for some time, perched itself on a particular spray, and made itself a great favourite from its powerful and constant singing; when one day it was observed, by the gardener, to drop suddenly from the bough in the midst of its song. He immediately ran to pick it up, but found it quite dead; and, upon examination, discovered that it had actually broken a blood-vessel by its exertions, and thus perished.

That the notes and cries of birds serve them instead of language, there can be little doubt; one person indeed is on record, who, having passed much of his time in boyhood alone, in lonely situations, had by close attention acquired such a knowledge of this language, that, from the song of the parents, he knew where the nests were situated, whether they contained eggs, or whether the brood was hatched, knowing even the number of young birds, and their age, before he saw them. In fact, a common observer may, in many instances, understand their different notes, and all their different wants and emotions, as well as the birds themselves do.

Thus, while walking in a wood, if we happen to get sight of a flock of jays before they chance to notice our approach, they will be seen enjoying themselves, and chattering in seeming confusion. Suddenly one will be heard to utter a peculiar short deeper-toned note, when in an instant all is silent, and they may be seen skulking off one by one, only to be heard again, when they have sheltered themselves at a considerable distance. Crows and fieldfares, with many others of what are called congregating birds, or those that live together, act in the same manner. Every sportsman knows how difficult it is to get within gun-shot of a large flock of these birds, though they appear to be so busily employed in picking up their food in a meadow, that it might be supposed they saw nothing else. The fact is, they very often do see nothing, and think of nothing, beyond the food they are in search of, because, on the bough of some neighbouring tree, a good look-out is kept by one of the party; and the moment this sentinel crow or rook gives out his well-known caw of alarm, or the fieldfare its peculiar jarring cry, away go the main body, beyond the reach of the fowler, who thought he could escape observation by lurking behind a tree, or stealing under a hedge bank. A person familiar with the notes of birds has no difficulty whatever in distinguishing between the sounds of pleasure and alarm. If he hears the swallows screaming in a certain note, he is as well aware that cats or hawks are about as if they could tell him so in common language. We once happened to hear a loud outcry amongst a parcel of sparrows, tomits, and chaffinches, the noise was evidently not their usual note of pleasure, neither was it the clamorous scream they utter when fighting. The bustle occurred within a yard of our window, too near for a hawk to venture; neither was there a cat within sight,—nothing of the sort; but still the din increased, and the bush shook again with flutterings of wings, and clacking of tongues; when, at last, we espied a pair of inquisitive eyes, and a little sharp snout looked out from the twigs, at the bottom of the bush. It was a weasel, which, on seeing that it was discovered, took to its heels; and in an instant the cries of the sparrows ceased, and the whole party dispersed.

It is scarcely necessary to remind the reader of the language so well known in the poultry-yard. The cluck of the hen, when she calls her chickens together; her shriek, if a hawk is seen flying over the brood, and the rapid rush of chickens under her wings; and her cackle of pride or pleasure, when she announces to the whole farm-yard the important fact of her having laid an egg. Even a young chicken has a power of language easily understood. Take, for instance, one of four or five days old, and hold it up to a window where there are flies, and it will immediately seize them, with a little twittering note of pleasure; but if a wasp or a bee is placed before it, at once its note becomes harsh, expressing its dislike as well as fears.

Nobody can doubt, who sees a bird singing, clapping its little wings, turning from side to side, and glancing its bright eyes in all directions, as if courting attention and admiration, that it feels delight and satisfaction. Did we require further proof, we have but to recollect that the songbird is most on the alert with the music of his voice, when its affection and interests are awakened by attention to its mate, during the time of rearing its young. The male may then be generally seen in some twig or bough, at no great distance from the nest, in most cases becoming silent, if aware of a stranger's approach, or exchanging the note of pleasure for another of anger or complaint, which too often produces the very evil it dreads. Thus, the nightingale, one of our shyest and most timid birds, will frequently discover its nest, by making a jarring noise, and also a snapping or cracking, at the same time pursuing people along the hedges, as they walk, where its young are in a helpless state. The male blackcap is still more incautious, for it will commence and continue its song, even when sitting on its nest, and thus too frequently become the innocent cause of the capture of its brood.

The loud cries of other birds, however, particularly of many of the migratory water-birds, which fly by night, are evidently intended for the purpose of keeping them together. Few have been without opportunities of listening, in the silence of the night, to the incessant cackling of a flight of wild geese, on their way to some distant spot, high in the air. In the northern seas, sounds of this sort are more frequently heard from birds which never come so far to the southward. Of these is the red-breasted diver, which seldom quits the water by day, but during the night may be known to be on the wing, at a vast height, by a

peculiarly melancholy and distressing scream, exactly resembling that of a young child suffering from agonizing pain. We have listened, by the hour together, to the repeated and successive wailings of these wild melancholy birds; first, the scream is faint, and so distant as scarcely to reach the ear; then increases as the bird passes nearer, till, as it continues its flight, the sound gradually dies away. Soon, another scream from another quarter is faintly heard; and so on, till the dawn appears, when they betake themselves to the element in which they pass the day.

[STANLEY'S *Familiar History of Birds*.]

ON INATTENTION TO PROVIDENCE.

RESIDING, as I constantly do, in the country, and having been long observant of rural things, and the operations of Infinite Wisdom, through the very feeble organs with which I have been endowed, I have often thought, that we, who are daily made sensible of so many manifestations of creative power and mercy, should be more seriously disposed, more grateful for the beneficences of Providence, than those who live in societies removed from these evidences; but yet I neither know nor believe, that we in any respect give greater proof of this disposition, or are more sensible of the benevolence of an overruling Power, than others. The manufacturer, by the combination of artful contrivances, effects his purposes, and by aid of man's wisdom brings his work to perfection; the artisan may eat his bread with all thankfulness and humility of heart, solace his labours, and mitigate his fatigue by the grateful flavour and juices of fruits purchased at the stall; but he sees nothing of the machinery, the gradual elaborations of nature, nor can he be conversant with the multiplicity of influences and events, which are requisite to bring them to his hand. He who lives in the country knows, that an omnipotent impulse must be constantly in action; he may till his land and scatter his corn, but the early and latter rain must soften his furrows; the snow as wool must cover the soil; the hoar frost like ashes lighten his glebe; the sunshine animate the sprouting shoot; and winds evaporate noxious moisture; insects and blights, that hover around, or circulate through the air, must be guided away, or our labours become abortive, or are consumed; we see the bud, the blossom, leaf and germ, all progressively advance, to afford plenty or yield us enjoyment; we see these things accomplished by the influencing interpositions of a beneficent Providence, and in no way effected by the machinery or artifices of our own hands; and it should operate more powerfully, in disposing those who witness them to particular resignation and gratitude, than others who cannot behold them, but view the ingenuity of man as the agent and means of his prosperity; yet how it happens that this principle is not in more active operation within us, I cannot perceive.—From the *Journal of a Naturalist*.

THE FLYING DRAGON. (*Draco volens*.)

Few of our readers, perhaps, can look at the representation of the harmless little creature we are about to describe, without being reminded of mysterious and extraordinary tales told to them in their early years, of the power and terrible exploits of a race of monsters called *Dragons*. That no such monsters ever existed is now clearly proved; but that there have been found in every age persons credulous enough to receive such marvels as true, and others superstitious or designing enough to impose their fancies on the weak and timid, is equally certain.

Throughout the early history of Greece and Rome, we find the people in the ignorance of heathenism, making the dragon the object of their mythology; thus rendered celebrated, this fabulous creature became the principal ornament of the legends of more recent times.

Proclaimed by the severe voice of history, (says Lacépède,) everywhere celebrated, everywhere described, everywhere dreaded; exhibited under all forms, always clothed with tremendous power, and immolating his victims at a single glance; transporting himself through the midst of the clouds with the rapidity of lightning; dissipating the darkness of night by the terrific splendour of his glaring eyes; uniting the agility of the eagle, the strength of the lion; the mag-

nitude of the giant serpent; sometimes presented under a human figure, endowed with an intelligence almost divine, and adored even in our own days in the great empires of the East,—the dragon, in short, has been all in all, and everywhere to be found *except in nature*.

Such were the imaginary creatures which according to Pliny were to be found in Ethiopia, and in the neighbourhood of Mount Atlas; some of them winged and capable of vomiting flames, others deprived of feet. Aristotle tells us that they poisoned the air with their breath; Elian speaks of them as the sworn enemies of the eagle; and a vast number of other writers have put forth the most ridiculous fables concerning them. These errors are now put to flight; and among civilized nations the belief in dragons of a terrific kind is nearly, if not wholly, extinguished. Nor would the marvellous stories, above referred to, have gained credence so long, had it not been for clever deceptions which have appeared from time to time, and have imposed upon philosophers themselves.

In the cabinets of the curious, in old laboratories, and apothecaries' shops, and in the shows of itinerant mountebanks, it was no uncommon thing to find dried specimens of animals of a hideous and unnatural appearance.

These strange forms were artificially composed of the skins of other animals, and were in many cases so skilfully contrived, that in the dried state it was exceedingly difficult to discover the deception. One of these fictitious dragons, ingeniously formed of the skins of snakes, teeth of weasels, claws of birds, &c., was being exhibited at Hamburgh, when the great naturalist, Linnæus, was tarrying in that city. He soon discovered and made known the deception, and thereby so highly excited the wrath of the proprietor of the dragon, that he found it advisable to leave Hamburgh immediately, in order to escape his vengeance.

Previously to this, as Shaw informs us, an instance of the same kind of deception had occurred at Oxford. A Mr. Bobart, superintendant of the Botanical Garden there, found a dead rat, and made it resemble the common pictures of dragons, by altering its head and tail, and thrusting in taper sharp sticks, which distended the skin on each side till it resembled wings. He then let it dry as hard as possible. The learned, on viewing it, immediately pronounced it a dragon: an accurate description of it was sent to the Grand Duke of Tuscany, and several copies of verses were written to commemorate the discovery. At length, however, Mr. Bobart confessed the cheat; and the reasonings of scientific men on the subject were unexpectedly brought to a close. So perfect was the artifice in this instance, that the mock dragon was long preserved in the Museum, or Anatomy School, as a memorable specimen of ingenuity.

In this way, we may account for the extravagant figures represented in the works of Gesner, Aldrovandus, &c. They were doubtless taken from the fabrications of persons in their day, who served their own interest by practising on the credulity of their fellow-men, and exciting that love of the marvellous, which is so largely possessed by most uneducated persons.

The genus of Saurian reptiles to which the name of dragon is now given, comprehends animals which are distinguishable at a glance from the rest of the lizards, by the extension of the first six ribs in a right line, supporting a production of the skin which forms a sort of wing. These wings are developed at the will of the animal, and support him like a parachute when he leaps from branch to branch, but have no force to raise him into the air.

All the dragons are small, and in every respect harmless animals, living in the forests of Asia and Africa, and subsisting on insect food. They are quick and dexterous in their movements among the branches of trees; but crawl with difficulty when they descend to the earth, which they are rarely found to do.

The species of which we have given a representation is figured in SHAW'S *Zoology*, and seems to be the same with the *Draco viridis* of other authors. It is spoken of by Bontius as a pretty reptile, very common in the island of Java. It inflates its yellowish goitres when it flies, without, however, being able to traverse any great space. It only shoots from tree to tree, a distance of about thirty paces, and produces, by the agitation of its wings, a slight noise. It is neither venomous nor mischievous. The inhabitants of Java handle it without fear and without danger; and it often becomes the prey of serpents. Shaw describes it as a highly curious creature, nine or ten inches long, including the tail, which is extremely long in proportion to the body. The head is of a moderate size, and singular shape; a triple-pouch descends from the throat, analogous in some degree to the gular crests of the Guana and other lizards. The mouth is wide, and is furnished with numerous small teeth, and a thick and large tongue. The body and limbs of the reptile are slender, and the neck small. The colour of the skin is an elegant pale blue, or bluish green on the upper part, with dusky undulations or bars on the back and tail. The wings are elegantly spotted with different shaped patches of black, deep brown, and white, and have a white bordering. The under surface of the animal is of a whitish-brown colour.

Draco lineatus is a very rare reptile, inhabiting the great woods of the island of Java.

Draco fuscus, or brown dragon, so called from its colour, is rather longer and thicker than the one we have described. The wings are broader, and the tail is less elongated.

In closing our account of dragons, we must not omit to mention the fossil remains of flying lizards, which have been brought to light by means of geological research. These animals, to which Cuvier has given the name of *Pterodactyls*, are proved by the construction of the skeletons to have had wide-spreading wings. Long slender bones are seen, which evidently formed the stretchers to membranous expansions of considerable size. The neck in these animals is very long, the head large, the jaws armed with pointed teeth, and the tail very short. The size and form of the foot, leg, and thigh, show that the *Pterodactyle* was capable of perching on trees, and of standing firmly on the ground, where, with its wings folded, it might walk or hop like birds. Eight species of *Pterodactyles* have been discovered, varying in size from that of a snipe to a cormorant. In some places the bones of these animals are found associated with the remains of dragon-flies, in others with the elytra, or wing-cases of beetles. A specimen about the size of a raven was discovered in the lias of Lyme Regis, and is now in the British Museum.



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